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MONK, PENNILESS, GOES ROUND THE WORLD PREACHING THE DHAMMA

By NARADA MAHA THERA

ALONE, and without any money in hand, only holding a round-the-worldair-ticket given me by my supporters I went round the world on a Buddhist Goodwill Mission in my 60th year.

On an invitation from the Chinese Buddhist Association I visited Peking and lectured on Buddhism in various places. In the course of an interesting interview with the Chinese Premier, Mr. Chou En Lai, I congratulated him on the present material prosperity of the country and expressed my views about Buddhism and Communism. I mentioned that from a philosophical standpoint no true Buddhist or Christian or Hindu or Muslim could be a true Communist. The cultured Premier did not take my remarks amiss.

Presenting a relic to the Chinese Buddhists, I advised the gathering of monks and laymen to make arrangements to teach religion to children, peasants and workers and remarked that China had been a great nation and would still be a great nation if she were to concentrate both on the material and spiritual development.

I spent the Vassana period in Sri Lankarama which the Singapore Buddhist Association, with the co-operation of the Chinese and other Buddhists, intends to make the International Buddhist fortress in the gateway to the Far East.

From Singapore I went on a preaching tour to Kuala Lumpur, Penang, Bangkok, Cambodia and Vietnam. I was pleased to witness a great Buddhist revival in Saigon where the majority are Buddhists.

Returning to Singapore, I flew to Java and Bali where, accompanied by the only Indonesian Buddhist monk, wandered from city to city preaching daily to large gathering and establishing new Buddhists centres. Indonesia was at one time a Buddhist kingdom with Sri Vijaya as the capital. Borobudur, in the heart of Java where the ashes of the Buddha are supposed to have been enshrined, is one of the greatest Buddhist monuments and is a centre of attraction to Buddhists and non-Buddhists alike. A new Buddhist centre is now being established in Semarang on an ideal site, about 200 acres in extent. It is the intention of all Buddhists to celebrate the next Vesak in Borobudur on a unique scale and to ordain about five Javanese, Balinese and Chinese candidates. It will be an historic occasion as it will be the first time when Indonesians would be admitted into the noble Order of the Sangha after nearly 1,500 years. An internanational *Sima* will also be established for the proposed ordination.

The neighbouring island, Bali, though undeveloped materially, may be regarded as the most non-criminal country in the world. Balinese prefer to call themselves Hindu-Buddhists. They respect the Buddha and Siva as their religious teachers. It is a pity that both Buddhists and Hindus have unconsciously neglected them. Bhikkhus and Svamis should make an attempt to teach them their ancestral religions. It is, however, encouraging to see the Balinese themselves making an honest attempt to bring about a religious revival with the wholehearted co-operation of their new Government.

On behalf of the Buddhists of Sri Lanka a relic was presented to the Buddhists in Java and another to those in Bali. Like their co-religionists they had not the fortune to be recipients of even a single relic. They highly appreciated this priceless gift.

Our next halt was Christian Australia where ten years ago there were not even half a dozen Buddhists. At present there are Buddhist societies in Sydney, Canberra, Melbourne, Brisbane and Tasmania. An ideal secluded spot has been pur-

chased in Sydney to establish a Buddhist centre. Another meditation centre will be established near the seashore about 100 miles away from Canberra. With the aid of their Buddhist magazine, Metta, and other bulletins, lectures, discussions, and meditation, groups of Australian Buddhists are endeavouring their best to spread the teachings of the Buddha in their Continent. I am particularly grateful to the Buddhist societies, Theosophical societies, and Jewish groups for inviting me to lecture on Buddhism in their halls.

Honolulu was my stepping-stone to the United States of America. On the day after my arrival I flew to a neighbouring island where I gave five talks in different Japanese temples. I toured another island preaching from place to place. One island was full of lava flow and I visited a place where there was an eruption. The place was steaming and was hot. Although I originally planned to stay in Honolulu only for a week, the response was so good and the people were so kind, hospitable and thirsting for knowledge that I delivered lectures, held discussions, and conducted meditation classes almost daily for a month, residing in a Chinese Buddhist Temple.

From Honolulu I went to Seattle, San Francisco, Fresno, Santa Barbara, and Los Angeles where I appeared before television, granted radio interviews, delivered lectures, and formed Buddhist groups. The intelligent Americans whom I had the pleasure to meet on the East coast were so tolerant and generous that they recorded some of my talks and methods of meditation, and mimeographed some of my lectures for free distribution.

Japanese temples are found in some important cities on the East coast of the mainland. Buddhist Sunday schools are conducted for children in all these temples. Few Caucasians are either followers of the Amida School which teaches salvation by faith and others belong to the Zen school which speaks of a sudden enlightenment. Some educated are attracted to the latter school. Chinese Buddhists are erecting a five-storeyed temple at a cost of about two million dollars. Due to the influence of Swami Vivekananda and Svami Yogananda, Vedanta and Self-Realization centres have been well established in almost all these cities.

As arranged by the Asia Foundation I had the pleasure to visit some universities and the Rosicrucian Headquarters in San Jose. I was deeply impressed by the peacefulness and stillness that prevailed in the dimly lit sacred temple of the Order. To my surprise I saw an image of the Buddha occupying a place of honour in the museum.

Encouraged by the cordial receptions accorded everywhere, I flew direct to Washington. Here I was compelled to stay for nearly five months, invited by the Ambassadors of Ceylon and Burma. Both the Ambassadors and their devout wives attended to all my needs while the Friends of Buddhism arranged for weekly lectures. The Asia Foundation very kindly made arrangements for me to visit various universities and colleges to lecture on the original teachings of the Buddha. All the travelling expenses were borne by the Foundation.

Americans on the whole are very kind, tolerant, generous, and sympathetic. I was invited to speak not only in Buddhist temples and Buddhist societies but also in Presbyterian churches, Catholic colleges, Community churches, Divinity schools, Theosophical societies, moral rearmament conferences, Quakers' conferences, Rosicrucian groups, Bhai groups, Integration centres, International unions, Co-operative forums, etc.

All my talks were highly appreciated as it was the first time most Americans heard a clear exposition of the teachings of the Buddha. Some had gained the wrong impression that Buddhism was a superstitious heathen religion and that Buddhists were idol-worshippers. Many not only took a great interest in meditation but also practised meditation with me. " It's wonderful " was their verdict. People were interested to hear that they could practise concentration on respiration to gain the one-pointedness of the mind and cultivate loving-kindness irrespective of their religious beliefs. Meditation on loving-kindness appealed to both young and old.

Although in response to questions I was compelled to deny some fundamental Christian tenets no hostility was shown anywhere. Truth-seekers were eager to know the difference between Buddhism and Christianity.

In America some adhere to their ancestral faiths and are loyal to their churches. Some are indifferent to any religion and are dissatisfied with their original faiths. Some who are dissatisfied with their faiths seek a substitute. Being a non-aggressive, rational, and tolerant moral and philosophical system, Buddhism appeals to the last class.

Books are in great demand everywhere. I should say that Theosophists, Zen, Quakers and many other spiritual bodies have paved the way for the original teachings of the Buddha. Buddhist ambassadors with the co-operation of American Buddhist sympathisers are endeavouring to establish an international Buddhist Centre in Washington in the near future. Reaching the climax of my mission in America I left for London with sweet memories and golden impressions of my American brothers and sisters hoping to visit America again.

My good supporters in London had assured me a of a warm reception, and though cold, I flew from New York to London where I gave a lecture at the London Buddhist Vihara to a large gathering. Thanks to the Board of Trustees who were mainly responsible for the establishment of this International Buddhist Centre, an honest effort is being made here to propagate the original teachings of the Buddha amongst the interested few. With unabated enthusiasm British Buddhists and Asian Buddhists are conducting their activiies in their own way.

Spending five fruitful days in London I crossed over to Holland where lectures were given in Amsterdam and in The Hague. Meditation classes were conducted and arrangements were made to inaugurate a Buddhist society for Netherlands with the object of studying and practising the Dhamma. In Holland too there is a great demand for Buddhist books.

Due to unfavourable climatic conditions and lack of time, without visiting Germany and France I went direct to Rome.

A lecture was given under the auspices of the Ceylon-Italian League and a Buddhist society, named Friends of the Dhamma, was established. Eight persons formally embraced Buddhism.

I was particularly interested in visiting the Church of St. Josaphat which, according to some scholars,

is a corruption of the Samskrit term Bodhisattva. Accompanied by our Minister for Ceylon, I visited St. Paul's Basilica twice. I was deeply impressed by the simple and austere life of the Trappist monks.

From Rome I flew over the majestic snowy Alps to Athens where I had the pleasure of viewing places of interest, the pride of Greece. In the National Museum there was an old vessel in which were painted two Svastikas, one turned towards the left and the other to theright.

My last halt was Cairo where I was invited to give two lectures on Buddhism to a very interested audience, perhaps, as the Thai Ambassador remarked, after two thousand years. In the time of King Asoka Buddhist missionaries were sent to both Greece and Egypt. Since that time no other Bhikkhu had ever visited Cairo to lecture on Buddhism.

I availed myself of the opportunity of visiting the Pyramids and the Sphinx and some other interesting tombs. In the Coptyc Museum I was surprised to see a svastika in a prominent place turned to the right.

ACTION AND INTERACTION

By CHRISTMAS HUMPHREYS, M.A., LL.M., Bar-at-Law

" Ultimately, nothing is irrelevant to anything else. There is a togetherness of all things in an endless hierarchy of living and interacting patterns." [1]

AS Karma is the law of adjustment of the reaction to each actor of his act, so each human must adjust himself to each other human whom he affects and who affects him. This adjustment should in the ideal be precise and perfect. It is seldom so, and when the maladjustment is severe a crisis develops, first in the mind and then in action leading often to violence and crime.

First we must face this larger field of circumstance. Just as we take our Karma as it comes, so we must accept our family, colleagues, friends and enemies, and adjust ourselves to each new contact. Only a constant self-adjustment will produce that mastery of Karma which alone will end it as a barrier on the way. " I follow my Karma as it moves, with perfect contentment," said the Master Rykwan, which is an ideal accomplishment. In striving to do so we shall either stress relations with individuals or with the larger unit of class or group or the vague unhappy unit that we call mankind. The choice will depend on our mental make-up, but as the mass is the individual writ largely it has no ultimate importance. To each and to all we have our duty ; to all alike we should give, of help of all kinds, of truth at the highest we can reach, and the supreme gift of understanding. The basis of this duty is the fact, no sentimental vision but a fact in nature, of brotherhood.

For the first time, perhaps, we see our fellow men as the other version of ourselves, and we look at them. Without prejudice, without uncalled for love or hate, we look at them and find them interesting, as worth at least attention and respect. We feel with them, rejoice in their joy, and suffer with them in the true meaning of compassion. " And in my brother's face I see my own unanswered agony."

But this is an ideal view. For a while we fight with them, and all of them, and will do so for so long as there is not room for their desires and our desires to be equally fulfilled at once. When a million minds are moving on the same plane in a million separate directions, some will get where they want and what they want, and others will not, and complain. But if we are willing to be pushed around, claim nothing, are content to be ordinary and no one in particular we shall soon be past hurting. Indeed, as self ebbs out the Void pours in, and the Void being nothing is also everything. " Forgoing self, the Universe grows I." But this self-control, most puzzling to our friends, must be of the mind as well. For we people the world about us with our thoughts and desires, our fancies, complaints and resentment. We shall not come to terms with the entities about us if many of them are the waste products of our own unguarded minds projected into the personalities of our unwitting neighbours.

From brotherhood is born love, friendship and compassion, here taken as different from each other as the body, soul and spirit of St. Paul. For love is but the reverse of hate, an attraction that may have been and may become a repulsion equally strong. It is of the earthy and has no lasting quality. It is excellent material for poetry, films and the perpetuation of the species, but it binds in all its actions, and the binding factor is the self. How much nobler is friendship, that wants nothing and gives all, that puts the other's self before its own, that is beyond the domination of sex, or age, or rivalry. Here the bridge between the two is at the level of equality as fellows humans. Here one is unaffected by the foolish deeds of self, and when these are communicated, on the evil wings of gossip, the friend may regret, if he stoops to believe them, yet the friendship remains unchanged. Friendship worthy of the name is recognition, from previous lives if the Buddhist doctrine be accepted—certainly from recognition of the spiritual factor common to all which is seen in action in the movements of one's friend.

Yet higher than this is compassion, which flows from enlightenment and is inseparable from it. The Buddha's teaching is based on the twin pillars of Prajñā, wisdom, and Karuṇā, compassion, and the two are one. One cannot acquire wisdom and then cultivate compassion ; one cannot by the exercise of compassion develop its counterpart. The wise man loves his fellow men and works for their release from ignorance ; the man of heart is wise in his compassion.

There is no source for such compassion. It is not the divine pity of any God. " It is not," as Dr. Suzuki says, " a solid body from which love emanates or issues towards objects, but it is the feeling of self-identity flowing through an eternal process of becoming."[2] This feeling of self-identity is both rational and mystical. The mind says it must be so ; the heart says it is, and in this

[1] Aldous Huxley—*Adonis and the Alphabet*, 193-4. [2] *The Essence of Buddhism*, 2nd edn., p. 47.

synthesis is the higher third of the intuition which, acting beyond distinctions, sees the self as one in many and acts accordingly.

But the word compassion, or its Greek equivalent, sympathy, means to feel with, and this implies a feeling with and a suffering of another's sorrow. For in "that mighty sea of sorrow formed of the tears of men" all humans are submerged, and he who keeps his garments dry of it ignores his own mind in his ignorance of his neighbours'. Buddhism is not a "cold" religion bebecause it is not founded on emotion. Nor is the surgeon "cold" who with a mind cleansed of emotion acts from the level of cool awareness and appraisal. So does the Buddhist, self-trained to perceive the one in the many, and the follies of the many and of each of them born of the same ignorance. Compassion is beyond emotion, and the attraction/repulsion with which all emotion disturbs the mind. Yet it is not impersonal, as science is impersonal, for the Buddhist is one who moves to the Goal achieved by an earlier man in history, Gautama the Buddha, a goal to be achieved at the end of time by all. Each fellow human is therefore a friend, known as such or as yet unknown, whose eyes are windows of the same Enlightenment, whose feet are treading the same Path to the Goal.

Yet we cannot wait for compassion to be born with the coming of Prajñā, Wisdom. We must use the strongest force we possess, desire, to bring it to birth. In a powerful passage in his latest work, Dr. Suzuki says,[3] "The Buddhist training consists in transforming *trishñā* (desire) into *karuñā*, ego-centred love into something universal, eros into agape." He goes on to quote from the Master Joshu, who was asked, "Could Buddha cherish desires (klesa)?" He answered, "Yes, he decidedly has them." Asked, "How could that be?" the Master replied, "His desire is to save the whole universe." I once wrote somewhere, "We all serve self, but our place in evolution may be measured by the size of the self we serve." It may be expanded from me to my family, my nation and to all mankind; or it may remain at me.

The key to compassion in action is sure y this, to concern ourselves with the self in others, and to ignore their self. We all have mental clothes and habits and possessions of which we are ashamed; we are in process of shedding them. If we see but the best in others they may come to overlook our worst. Hence the evil of gossip which is solely concerned with the worst in all of us. Why do we take such pleasure in stabbing at the faults in others, thereby making them more sore? Why, when we wish to be better, do we maliciously hinder the total progress of us all? I know not, but we do.

The unit of Karma is not confined to the individual. There is family, tribal, national Karma, that of the "whites" against the Red Indians, or of the French and English for the wars they have fought in centuries gone by. In the same way a club or society has its Karma, and the "goodwill" of a business has monetary value. Schools move up and down in reputation; religions must suffer from their past misdeeds; the new management of anything takes over the Karma of the old. It is never quite possible to begin any venture afresh, for the hand of past causes is heavy upon it. The same applies to class and class, and the history of this foolish struggle is a study in the karmic law.

But the man is at all times a unit in himself, and he is serving no-one when he surrenders his integrity. His relation to the larger self is important, for on this polarity, man and the herd, the individual and the mass, the citizen and the State, is based all civilisation. Yet the dominant factor in this bi-polar field is the man. The larger unit of committee, council, parliament exists to serve its members in their several needs, and not otherwise. Man is the universe in miniature; he needs no collectivity in which to express the unlimited wisdom and compassion which dwell in each mind. Thus groups are good as they serve individuals; evil as they steal a false life of their own. All large concerns are potentially evil, for they loose and express the worst aspects of the unconscious, and men in the service of such will do cold-hearted evil that they would not do under torture in their individual lives. As Emerson wrote: "To educate the wise man the State exists; and with the appearance of the wise man the State expires." No man was ever saved by the State or any other corporate body. As Kenneth Walker wrote in a memorable passage: "The hope of mankind does not lie in the action of any corporate body, be it ever so powerful, but in the influence of individual men and women who for the sake of a greater have sacrificed a lesser aim."[4] It is the business of the State or larger unit to provide the conditions conducive to the proper development of the individual member. Amiel puts it well: "All that can be expected from the most perfect institutions is that they should make it possible for individual excellence to develop itself, not that they should produce the excellent individual." Laws can improve conditions; never men. National strife will not cease by the proclamations of nations. Progress is personal, and only the accumulation of personal improvement will improve the state.

From all our fellows in all circumstances we learn, or we are fools indeed. And as we learn we teach. "Point out the Way—however dimly and lost among the host—as does the evening star to those who tread their path in darkness. Give light and comfort to the toiling pilgrim, and seek out him who knows still less than thou." Thus the *Voice of the Silence*, and the Buddha was an example of the law. Though severely tempted to accept the fruits of a thousand lives of lone endeavour, to enter Pari-Nirvana and to pass from the eyes of men, He went forth into the world and taught, seeking for some at least "whose eyes would be covered with little dust". And He taught the Bhikkhus likewise. "Go ye forth, O Bhikkhus, on your journey, for the profit of the many, for the bliss of the many, out of compassion for the world. Proclaim, O Bhikkhus, the Dhamma, goodly in "its beginning, goodly in its middle, goodly in its ending. There will be some who will understand." It is never difficult to find one with even less knowledge than oneself, and one who needs the knowledge that one can give. As the blood in the body must flow, as the breath taken in must be given out again, so wisdom gained must be wisdom given—so far as any man may teach another more than to point a way. And of all that we give another the truth is best. Yet "You yourself must make the effort. (Even) Buddhas do but point the Way." Truth can be offered, but the other man must be left his freedom to refuse. Truth can be degraded if forced on unwilling minds, and we can certainly cast pearls before swine. This is the Buddhist tolerance, to

[3] *Mysticism, Christian and Buddhist*, p. 73. [4] Quoted in *From Darkness to Light*. Gollancz, p, 573.

offer but no more. To offer is our duty ; to refuse, his right.

We can teach by example, as the Buddha, as showing forth the Truth by what we are. By this may a teacher be tested, and this is what he says. Thus the Ven. Sangharakshita proposes a test for Buddhism. " The sole test of the genuineness of any school of Buddhism is its capacity to produce enlightened beings." [5] But for this purpose why does the school exist ? But even example can rightly use devices. " Those who intend to be the teachers of others," said Hui Neng, " should themselves be skilled in the various expedients which lead others to enlightenment." But the plane must be that of the intuition. As Jung greatly said, " a concept is not a carrier of life. The sole and natural carrier of life is the individual, and this holds true throughout nature." And he quotes from Pestalozzi's work *Ideen*: " None of the institutions or means of education established for the masses and the needs of men in the aggregate serve to advance human culture. Our race develops its human qualities in essence only from face to face, from heart to 'heart." [6] Thoughts may be used and must be used, but only as means of communication of personal experience, and when no better means can be found. Said the Master Huang Po, " A single thought and you separate yourself from reality. All (empirical) thought is vain, for you cannot use the mind to seek something from mind, nor the Dharma to seek something from the Dharma. There is a tacit understanding and nothing more, for any ordinary mental process leads to error. This understanding is transmitted from mind to mind."

These truths are the platitudes of Eastern wisdom which from the dawn of history has taught what may be taught of Reality from heart to heart. The teacher or Guru makes no claim. " The man who claims that he knows, knows nothing ; but he who claims nothing, knows." Offering all that he is and has to those who prove worthy to be taught he exhibits " that generosity in self-expenditure which is the hallmark of spiritual leadership."

He teaches from his own experience, but the pupil takes no more than a working hypothesis, to be tested or rejected by his own experience. The teacher provides the seed ; the pupil provides the soil and works at the cultivation. All dogma is an insult to whom it is given, for it robs the receiver of his right to reject, of his right to learn from the consequences of error. But the pupil, has his special needs at any stage of the journey, and the teacher should give what is needed and no more. Hence the danger of all general teaching save of general principles. In the East it is personal the teacher giving to the pupil only what he is satisfied the latter can assimilate and supply. Modern Western history shows the wisdom of this course. The man who knows how to split the atom (and the wise men of the East have secrets quite as powerful), should preserve that knowledge and grant it to none that cannot be trusted to use it solely for beneficent ends. But what a gale of laughter would greet this obvious wisdom in a Western science laboratory ! The difference lies between the national will to destroy all rivals, and the personal will to help other persons to Enlightenment.

" Maha Bodhi."

[5] *A Survey of Buddhism*, p. 212. [6] *Essays on Contemporary Events*, p. 31.

THE BIRTH OF MAN

By Dr. LUAN SURIYABONGS

NONE of the Great Religions can give satisfactory, reasonable and rational answers to the riddles of life :—*Where Do We Come from—What are We—Where Do We Go After Death* ?—except Buddhism. Buddhism can give reasonable answers to all questions pertaining to life and does indicate to us a Way of Life that will lead to the escape from suffering and from all life, namely the Holy Eightfold Path that leads to *Nirvana*. The Enlightened One was omniscient ; His Dhamma constitutes the Absolute Truth. It is based on immutable Laws of Nature. His Teachings cannot be refuted by science ; they are Timeless (*Akāliko*).

The first question, Where Do We Come From—according to the Buddha's Teaching can be answered as follows :—We come from Heaven or from Hell or from the world of sentient beings or from any other Realm of Existence according to whatsoever *Kamma* we have created for ourselves in past lives.

As to the second question, What are We ? the answer is :—We are what we have made ourselves. We consist of the *Karma* which we created in the past and will have to bear the consequences of our former deeds in this and in future existences until those consequences have exhausted themselves. Good and bad actions run their own, separate course ; none can neutralize the other. One can nevertheless make good by committing only wholesome acts and by lessening bad will-actions. In the *Melinda Panha*, (the Questions of King Melinda it is said : " This 'Name and Form' (Body and Mind) commits deeds, either pure or impure, and by that Karma another 'Name and Form' is re-born ; and there it is not set free from its evil deeds." The past *Karma* takes hold of a new Body and Mind in this life to which we hold on tenaciously in the belief that it constitutes our personality. This is an illusion of the mind, a relative truth (*Sammuti-Sajja.*) In reality, man possess no individual soul, no ego ; but consists of a karmic stream created by his own deeds. His 'Body and Mind' are impermanent—miserable and without a Self. (*Annicca-Dhukkha-Anatta*). As to the third question, Where Do We Go After Death ? the answer is, we go to whereever our present *Karma* leads us. We are born into any realm suitable to our present *Karma*. But Heaven and Hell are no permanent abodes ; we must come back some day to the human stage which is the only possible realm where man can purify his mind from all passion and attachment to life to such an extent as to escape to *Nirvana*. The Buddha Himself stayed one life in

Heaven, it is said, and was re-born once more as man in order to attain Enlightenment. Se we live and die again and again until we are able to conquer all ignorance and *Kilesa* and attain to Enlightenment.

These are in brief the answers to the all important questions of life which Buddhism offers to mankind.

As to the question, how does Rebirth take place, we know very little. In the *Tipitaka*—strange enough but true—we nowhere come across any direct answer as to how rebirth takes place. Nevertheless, there are in the Holy Scriptures many passages related to this question which give some information as to how rebirth presumably takes effect. Following Suttas in the Holy Scriptures are closely connected with rebirth and might help to find a reasonable explanation :

In the *Mālinda Panha* it is said : "This 'Name and Form' commits deeds, eithr pure or impure, and by that *Karma* another 'Name and Form' is reborn, and there it is not set free from its evil deeds."

In the *Mahātanhāsankhya-Sutta*, *Majjhima-Nikāya*, it is stated—"But when, ye monks, a father and mother come together and it is the mother's period, and the Being to be born (*Gandhabba*) is also present, then by the combined agency of these three, a seed of life is planted."

In the *Mahānidāna-Sutta*, *Dīgha-nikāya* the Buddha explains the *Paticca-Samuppādo* (the Law of Dependent Origination) to the Venerable Ananda, and the following passage is concerned with Rebirth : "If no consciousness would descend into the maternal womb, would 'Name and Form' in the womb arise (meaning would conception take place) ? "Certainly not, O Lord !" "If consciousness after having descended into the womb, were to withdraw itself again, would 'Name and Form' be conceived ?—"No, my Lord!" "If now, consciousness would cease in a child, in a little boy or in a little girl, would 'Name and Form' attain to growth, prosper and develop ?" "No, my Lord ! "Therefore, Ananda, this is the cause, the origin, the condition of 'Name and Form, namely Consciousness".

In the *Payasi-Sutta*, *Dīghanikāya*, there is the following passage concerning consciousness and vitality : ". . . But as soon as the body is void of the Spirit of Life—no more bound to heat (generated by the body)—no more combined with consciousness, it cannot walk, stand, sit, lie down, etc. . . ."

In the *Acchariyabhuttadhamma-Sutta*, *Majjhima-Niyāya*, the Venerable Ananda tells us about the Master's extraordinary qualities and says among others : "Clearly conscious, Ananda, has the Exalted One remained in Heaven (as bilssful form) for one whole life. And clearly conscious, Ananda, does the Exalted One disappear from Heaven and descends into the maternal womb."

From the above quotations of the Holy Scriptures and from information given by the Buddha therein it is now possible to draw a picture of how presumably rebirth takes place :—

First of all we learn from the *Melinda Panha* that all Five Aggregates of Existence, including consciousness are completely extinguished at death. Nothing goes over from one being to another except the *Karma* of the dead which leaves the body and causes a new Being to come into existence. But how can this happen since the consciousness of the deceased is extinguished and since it is necessary to possess vitality—body heat—and consciousness in order to be able to live.? (See *Payasi Sutta*). Furthermore, the Buddha taught : "Consciousness must descend into the 'maternal womb' in order to conceive a new Being. (See *Mahānidāna-Sutta*). We are further told by the Buddha Himself that "father and mother must come together, it must be the mother's period, and *The One to be Born* (*Gandhabba*) must be present before a new seed of life can be planted (*Mahātankasankhya-Sutta*).

Presumably, "the One To Be Born" creates its own new consciousness and then descends into the maternal womb causing fertilization to take place. The consciousness of the "one to be born" is a new one, different from the consciousness of the deceased ; but arises conditioned by the residual *Karma* left over from the deceased, which consists of *Avijjā* (Ignorance), *Tanhā* (craving for life) and of the *Karma* left inexhausted in former lives.

The consciousness of the "one to be born" is called "Rebirth-consciousness" which forms the connecting link between one life and the next. As soon as conception has taken place, rebirth-consciousness ceases and sinks into the Sub-conscious Stream of Existence (*Bhavānga-sota*), and conditioned thereby ever and ever again corresponding states of sub-consciousness are arising. These Rebirth-consciousness and the subsequent states of sub-consciousness cause fertilization to take place and the growth and further development of the Embryo to a full-grown infant. This sub-consciousness, in fact, determines the latent character of the person. It leads him to set subconsciously in similar ways as he would have done had not death interrupted his previous life.

Now we may understand why in the *Melinda Panha* it is said that the one reborn is neither the same as the one who died, nor another. The rebirth consciousness of the "one to be born" is not the same as that of the deceased one ; but arose conditioned from the *Karma* left over from the deceased. This rebirth consciousness then descends into the maternal womb and causes a new seed of life to be planted.

Life consists of a specific stream of karmic causes and effects created by such individual life. This continuity of life manifests itself as man or beast or in any other kind of being in the various realms of existence. Birth—Death—Rebirth are but manifestations of one and the same individual life-stream, which will continue to flow until the karmic forces have been destroyed, and *Nirvana* is reached.

Life can be compared with the waves of the ocean. One wave arises, then sinks back into the ocean and is immediately followed by another wave. And so one wave follows another until the shores of the sea are reached, and the waves arise no more. Thus all life ceases when supreme wisdom is attained and *Nirvana* is reached.

Strange as it may sound, the Buddha at one time actually held a discourse to a certain Yakkha (a Deva-Spirit)* who asked Him to explain, whether the *Jivan* (the Principle of Life) brought forth the human being by instanteous materialisation or not. Whereupon the Buddha gave a brief description of the various stages of development of the human embryo to the Yakkha, the point of His reply being that the Embryo evolves into shape known to us by laws of physical growth.

The *Sutta* on this subject is known as the "*Indrakasutta*" contained in the *Saṅyutta-Nikāya* and in the Commentaries of the *Saṅyutta-Nikāya*, and of the *Abhidhamma* interesting details in contemporaneous embryology are quoted from an untraced source on the subject revealing the Buddha's Omniscience. He obtained His Supreme Knowledge by intuitive insight alone, without the help of modern medical appliances, such as X-rays, microscopes and surgical operations. Yet what He taught of human embryology still holds good, today and cannot be contradicted by any modern science. He was omniscient, and science has yet to make many more discoveries before we can attain to a deeper understanding of the mysteries of the process of life, discovered two thousand five hundred years ago by the Buddha.

(From the *Saṅyutta-Nikāya* Siamese Codex 1928. Vol. XV, page 303).

"Material Form is not *Jivan*

So say the Enlightened Ones. Then whence

Doth a Being get its body ?

Whence doth it get its bones and flesh ?

How doth the Being bide,

Suspended in the mother-cave."

The Buddha :

"At first the *Kalala* appears,

Therefrom the *Ambuddha* buds out,

From it the *Pesi* develops,

And then the *Ghana*-Stage results.

From *Ghana Pasakha* sprout forth,

(The 'Five Off-shoots' of arms and legs and head

And then the down, the hair, the nails appear."

Whatever now the mother takes

Of food, or takes of drinks,

By this the man keeps up,

Whilst living in the mother's womb."

(*From a Siamese translation*).

In the Holy Pali Scriptures many references to the human embryo are made. In the *Saṅyutta-Nikāha* itself we have the *Indraka-Sutta*, whereas in the Commentaries of the *Saṅyutta-Nikāya* and of the *Abhidhamma* we have detailed information of the growth of the embryo, and further in the *Vinaya* books and in the *Visaddhi-Magga*

FRAGRANCE OF PAST LIVES

By MARIE B. BYLES

In what dim life unknown to me
Walked I a Quaker maid in grey ?
Was it in some New England town
Beside a waveless woodland bay ?

I think I see the lilac bloom
Bend over low stone walls,
While over sunlit meadowlands
The winging swallow calls.

A peaceful, sunlit, happy life,
Of uneventful, sheltered calm,
When holy joy and simpleness
Make one continuous, lovely psalm.

Nostalgic fragrance from that life
Drew me towards a Quaker band.
And now with dewy eyes I ask
Why they should scorn my proffered hand.

Perhaps behind my longing love,
Subconsciously in fear they saw
A Buddhist monk in cold Tibet
Cross-legged upon a temple floor.

And so we gather up the threads
Of other lives we one-time knew.
And then the psycho-analyst
Tells howour wistful longing grew !

In the *Abhidhamma* Commentaries translated in Siamese, quoted from "*Phra-Abhi dhamma-Mattha-Sangaha*", Bangkok B.E. 2495, it is stated :

"The embryonal stage immediately after Rebirth (*i.e.* after conception) is called by the Buddha *Kalala-Rūpa*. It has the appearance of a round and transparent drop of caraway-seed-oil suspended from the end of a thread that has been made by twisting three fine sheep's hairs into one single thread, dipped in the oil and then shaken off seven times. The amount of oil remaining suspended at the point of the thread represents exactly the size of the *Kalala-Rūpa* of man living in the mother's womb."

After seven days (in the second week), the *Kalala-Rūpa* develops into the "*Ambudda-Kūpa* which is more concentrated and slightly bigger than the *Kalala-Rūpa*. Its colour resembles that of reddish meat juice diluted in water.

After another week (in the third week) the *Ambudda-Rūpa* develops into the *Pesi-Rūpa* which is still further concentrated (and more solid) and has the colour of molten Tin spread out.

After another week the *Pesi-Rūpa* (in the fourth week), evolves into the *Gahna-Rūpa* which is even more dense and fleshlike and has the appearance of an egg-membrane.

After yet another week (in the fifth week), the *Ghaa-Rūpa* deve-e lops into the *Pasakha-Rūpa*. It sprouts out into "Five Off-shoots" (called *Pasakha*) from which later on the arms, legs and the head evolve.

After seven days more (from the sixth week onward) the Being grows bigger and bigger and the various organs all make their appearance in minute detail, such as the hair.

After seven days (from the seventh week onward) the Being keeps on growing until "five times seven days" are reached or 35 days, at which time the Being is called "Patisandhikal". After the 35th day it is called "Pavattikal" (which means the present Being) and remains thus named until the end of its present life.

After the 36 (or) 37-38th day of the Pavatti-Being has passed, the Cakkhu-dasaka-Kalapa group (the eye) appears.

After another seven days the Sota-Dasaka-Kalapa group (the ear) appears.

After another week, the Ghana-Dasaka-Kalapa (the nose) appears).

After further seven days the Jivha-Dasaka-Kalapa group (the tongue) evolves. The development of the sense organs take in all 63 days. This, however, only applies to Beings possessed with all Indryas (the 'Twenty-Two' faculties or partly physical, partly mental phenomena). . . .

His distinguished three periods in the life of a child, the ovular, during the first and second week ; the embryonal, during the third, fourth and fifth week, and the fetal, from the sixth week onward to term.

The ovular stage corresponds to the Kalala and the Ambudda-stage.

Unfortunately, however, we do not know anything of the human embryo from the time of its fertilization to the stage when it lies enclosed within the endometrium of the womb (see " Principles and Practice of Obstretics " by De Lee and Greenhill, London, 1948). The earliest product of human conception is that reported by Hertig and Rock in 1945 (quoted ibdm). This was a seven-and-a-half-day ovum found in the womb of a fertile woman on whom hysterectomy (removal of the womb) had been made. The ovum consisted of an oval opaque ring and contained about sixty cells. Its maximal diameter was 0·13 mm—exactly the size of a Kalala-Rupa !

According to modern embryology, at the end of the first month, there are no external indications of the eye, or although a mouth and primitive jaws exist. . . The arms appear as finlike ridges. . .

The finlike ridges of the arms appearing at the end of the first lunar month correspond to the Buddha's Pasakha-stage which evolves in the fifth week and from which later on the arms, legs and head develop.

At the end of the second lunar month, the nose and the eye are present . . .

According to the Buddha, the eyes appear after the 38th day ; seven days later the ears ; and an intervals of a week each, the nose and the tongue evolve, the whole evolution of the sense organs taking 63 days in all.

According to embryology, this corresponds to the stage of growth at the end of the second Lunar month not described above in full.

The Abhihamma Commentaries only given an account of the first 65 days of the human embryo ; but in the Sanyutta-Nikaya Commentaries we are further told that between the sixth and the forty-second week, the down, the hair of the head, the nails and the remaining organs of the " Thirty-two body parts " are fully developed.

The Buddha did not disclose the later stages of growth of the human embryo ; probably because the later stages can be seen by the naked eye, whereas the very early stages are not. Even today inspite of all our modern appliances we have no knowledge of the embryo immediately after fertilisation, and the earliest ovum found was seven-and-a-half-day old !

The Buddha obtained His Supreme Knowledge by His Insight : He was omniscient, what He aught about the human embryo is still valid today. It cannot be contradicted as everything else of His Teaching. He was Omniscient and we humbly go to the Buddha, the Dhamma, and to the Holy Sangha for Guidance.

Peace to all Beings !

Easy to see are others' faults,
those of self are hard to see.
Surely the faults of other men
a man doth winnow as 'twere chaff,
but those of the self he covers up
like crafty gamester losing throw.

Dhammapada.

TO THE HOUSEHOLDER

The rule for householders now will I tell,
What action best becomes such listeners ;
For busied much, none can attune himself
Wholly unto the thing required of monks.
Let him no creatures kill and none incite
To kill, nor sanction others taking life,
But put by violence for all that lives,
For stout of heart and all that trembles here.
Then let the listener awakening.
Wholly refrain from taking things not giv'n,
And none incite to steal nor sanction theft ;
Let him refrain from every form of theft.
Let him refrain from all unchastity,
As wise men shun the burning charcoal pit ;
If powerless to live in continence,
Let him not with another's wife transgress.
Gone to th' assembly hall or gathering,
Let him not to another falsely speak,
And none incite to lie nor sanction lies ;
Let him refrain from all that is not truth.
Let him not of intoxicants partake.
The householder who doth this dhamma choose,
And none incite to drink nor sanction drink,
Knowing that madness is the end of it.
For verily drunken fools commit ill deeds,
And other people gird to wantoning :
Let him avoid this sphere of wrongful deeds,
Maddening, deluding, the delight of fools.
Let him not kill nor take a thing not giv'n,
Let him not lie nor drink intoxicants
Let him eschew ungodly practices,
Let him not eat untimely food at night.
Let him not garlands wear nor perfumes use,
Let him lie on a mat spread on the ground :
This eightfold is indeed th' observance called,
Made known by the Awake, to ill's end gone . . .
And he by dhamma should his parents serve,
And in accord with dhamma ply his trade ;
The householder who lives thus earnestly
Goes to the devas called self-luminant.

Sutta Nipāta.

A GLOSSARY OF BUDDHIST TERMS

Abhidhamma (P). The third division of the Theravada Canon (v. *Tipitaka*). It is largely a commentary on the Sutta Pitaka, and subjects it to keen analysis. Meaning literally "higher-Dhamma", it is philosophical and psychological, and contains an entire system of mind-training. The Sangha in Burma specialises in the study of the Abhidhamma.

Ahimsā (P). Not hurting: compassion, esp. for animals. Both Buddhist and Jain lay great stress on virtue of *ahimsā*. First Bst. precept enjoins negative compassion by not taking life, and second of Four Sublime Moods (v. *Brahma Vihāras*) inculcates positive compassion for all life. For accounts of influence of doctrine on Bst. peoples, see Fielding Hall, *The Soul of a People*.

Anāgārika. Lit. a homeless one. One who enters the homeless life without formally entering the Sangha. A term first adopted in modern times by the Anagarika Dharmapala.

Anattā (P). **Anātman** (Sk.). The essentially Buddhist doctrine of non-ego. One of the "Three Signs of Being" with *Anicca* and *Dukkha*. The doctrine of the non-separateness of all forms of life, and the opposite of that of an immortal and yet personal soul. As applied to man it states that there is no permanent ego or self in the five *skandhas* (q.v.) which make up the personality. The Buddha, however, nowhere denied the existence of an ego or soul, but taught that no permanent entity, not subject to *Anicca* and *Dukkha*, can be found in any of the faculties which pertain to humanity. That which pertains to any human being is not immortal; that which is immortal and unchanging is not the possession of any one human being. The Reality behind the flux of *Samsāra* (q.v.) is an indivisible unity, and the separate possession of no part of it. (v. *Attavāda, Ego, Sakkāyaditthi*.)

Anicca (P). Impermanence; one of the three characteristics of all existence; the others being *Dukkha* and *Anattā* (q.v.). Bsm. teaches that everything is subject to the law of cause and effect, is the creation of preceding causes and is in turn a cause of after-effects. There is in existence, therefore, no unchanging condition of being, but only an ever-becoming flux.

Arhat (P). also **Arahat** (P). **Arhant** (Sk.). The Worthy One. One who has traversed the Eightfold Path to the Goal, eliminated the 10 Fetters (q.v.) and the 4 *Āsavas* (which bind to existence, and on the death of the physical body attains final Nirvana. Arhatship: the Goal of the Path. (Also spelt *Arahat, Arahan, Rahat;* (Chin.) *Lohan;* (Jap.) *Arakan;* (Tib.) *Dgra-bcom-pa*. cp. *Bodhisattva*. v. *Early Buddhist Theory of Man Perfected*. Horner, London, 1937).

Bhāvanā (Sk. and P.). Lit. a "making-to-become". Self-development by any means, but especially by the method of mind-control, concentration and meditation.

Bhikkhu (P) **Bhikshu** (Sk.). A member of the Buddhist *Sangha* (q.v.); variously translated as monk, mendicant, friar, almsman, priest; all of which are alone inadequate.

Bodhi (Sk.). Enlightenment. The spiritual condition of a Buddha or Bodhisattva. The cause of *Bodhi* is *Prajñā* (q.v.) wisdom, and *Karunā*(q.v.) compassion. *Bodhi* is the name given to the highest state of *Samādhi* (q.v.) in which the mind is awakened and illuminated. (v. *Buddhi*.)

Bodhisattva (Sk.) **Bodhisatta** (P). One whose "being" or "essence" (*sattva*) is *bodhi*, that is, the wisdom resulting from direct perception of Truth, with the compassion awakened thereby. (v. *Bodhicitta*).

Buddha. A title, not the name of a person. Derived from root *budh*, "to wake," it means one who knows in the sense of having become one with the highest object of knowledge, Supreme Truth. There have been Buddhas in the past and there will be others in the future. (v. *Maitreya*). Gotama, the historical founder of Buddhism was born near Kapilavatthu, N. India. Date of his birth not entirely agreed, but according to modern historical research, 563 B.C. (v. *Chronology*). The birthplace is marked by pillar erected by Asoka (v. *Lumbini*). Birth is celebrated on Full Moon day of month *Vaisakha* (April-May).

Buddhi (Sk.). The vehicle of Enlightenment (*Bodhi* q.v.). The faculty of supreme understanding as distinct from the understanding itself. The sixth principle in the sevenfold constitution of man taught in the esoteric schools of Buddhism, and as such the link between the Ultimate Reality and the Mind (*Manas*). Nearest English equivalent is the intuition.

Buddhist. Nominally, one born into the Buddhist religion, or one who accepts Buddhism as his religion by public recitation of *Pansil* (q.v.). Actually, one who studies, disseminates and endeavours to live the fundamental principles of the *Buddha-dhamma*.

Cetanā. Volition. The nearest equivalent in Bsm. to the western term will. It is the quality of volition which determines the act (*kamma*) and therefore its consequences, which in turn produce rebirth. (v. *Karma*.)

Citta (Sk.). The "heart" or focus of man's emotional nature plus its intellectual expression. *Bodhicitta* is the mind (heart) purified and guided by wisdom.

Dāna (Sk. and P.). The virtue of alms-giving to the poor and needy; also, making gifts to a Bhikkhu or community of Bhikkhus. One of the three "acts of merit", *dāna*, benevolence, *sīla*, moral conduct, *bhāvanā*, meditation. The first of the 10 Paramitas. *Dāna* in Bsm. takes the place of sacrificial rites in Hinduism.

Dhamma (P). **Dharma** (Sk.). The Pali form is generally used by the Theravada School, the Sanskrit by the M. School. Dharma, in sense of "the course of conduct right for a man at his particular stage of evolution", is now well known in the West through its use in Theosophical literature.

Dhammapada (P). The Path or Way of the Buddha's *Dhamma* or Teaching. The most famous Scripture in the Pali Canon. A collection of 423 verses comprising a noble system of moral philosophy. There are many English translations from the Pali version. For a translation of the Chinese version, see Beal's *Texts from the Buddhist Canon commonly known as Dhammapada*.

Ditthi (P). Views, rather in the sense of wrong views. But *sammā-ditthi*, right views, is the first step of the Noble Eightfold Path (q.v.). An example of wrong views is *Sakkāya-ditthi*, the false belief that the *skandhas*, or constituents of personality, contain an "immortal soul".

Dukkha (P). Ordinarily translated as suffering or ill, but no word in English covers the same ground as *Dukkha* in Pali. Ordinarily set in opposition to *Sukha*, ease and well-being, it signifies disease in the sense of discomfort, frustration or disharmony with environment.

Ego. Bsm. denies an ego in the sense of a self in man ultimately separate from the self in every other man. The belief in an ego creates and fosters egoism and desire, thus preventing the realization of the unity of life and the attainment of enlightenment. (v. *Anattā*.)

Esoteric. (1) Secret; in the sense of teaching not revealed to those unworthy or unfit to receive it. Such teaching may refer to phenomenal or spiritual matters. (2) Symbolic; the inner or spiritual meaning underlying the literal surface meaning. Spiritual truths are apprehended by the intuition (v. *Buddhi*) and cannot be revealed or explained, except to those whose inner development enables them to grasp them. The "Heart" doctrine, as opposed to the "Eye" doctrine.

Ethics. Buddhist ethics are based on the doctrine of *Anattā* (q.v.). Every quality encouraging altruism is therefore considered a virtue, and every opposite quality a vice. The Buddhist moral code is set forth in the Noble Eightfold Path and in the Five Precepts (q.v.).

Four Noble Truths. The basic truths of Bsm., as set forth by the Buddha in his first Sermon. They are: *Dukkha:* There can be no existence without "Suffering"; *Samudaya:* The cause of Suffering is egoistic Desire; *Nirodha:* The elimination of Desire brings the cessation of Suffering; *Magga:* The Way to the elimination of Desire is the Noble Eightfold Path (q.v.).

Four Paths. The Four Paths or Stages on the Path to liberation are (I) **Sotāpanna:** "He who has entered the Stream". At this stage he is free from the first three of the Ten Fetters (1) *saññojanas, i.e. Sakkāya-ditthi;* the illusion of being a "self" separate from all other selves. (2) *Vicikiccā;* mental vacillation, doubt. (3) *Sīlabbata-paramāsa;* belief in the efficacy of Rites and Ceremonies.

Gāthā. A set of verses. A stanza or song created by a mind in high tension with spiritual insight. See the *Thera-* and *Theri-gāthā*, the songs of the Brethren and Sisters in the Pali Canon.

God. Bsm. does not personify Ultimate Reality, nor does it teach reliance on an external deity. Man must rely upon his own efforts to attain complete realization of his divinity. which is "Enlightenment". The forces of nature or natural laws, personified as gods or *devas*, are not petitioned or worshipped.

Hell. There is no hell known to Bsm. in the sense of a state of endless torture. The various hells are temporary purgatorial states called *apāyas*, of which Avici is the lowest. (See *Tibetan Book of the Dead, Mahatma Letters*, and *Heaven and Hell* by B. C .Law).

Hīnayāna. Lit.: small or lesser vehicle (of salvation). A term coined by Mahayanists to distinguish this school of Bsm. from their own *Mahā-yāna*, or great vehicle. The early Hīnayana sects of Bsm. numbered 18, and included the *Sarvāstivādins* (q.v.) and the *Mahā-sanghikas* as well as that known today as the *Theravāda* (q.v.). The Theravada, being well established in S. India and Ceylon at the time of the Moslem invasion of India, survived the extermination of the other schools of Hinayana, and alone today represents the earliest school of Bsm. (v. *Mahāyāna, Theravāda.*)

Iddhis (Sk. **Riddhi**). Attributes or powers of a state (of perfection). There are ten *iddhis* or supernormal powers developed on the path to arahatship including clairvoyance, clairaudience, telepathy, recalling one's former lives and those of others. It is forbidden to use these psychic powers (the lower *iddhis*) for one's personal benefit. The higher *iddhis* are the spiritual Modes of Insight attained by the practice of *Jhāna* (q.v.). Cp. *Siddhis* of Yoga teaching.

Jātaka. A birth story. A book of the *Khu. N.* (*A.P.C.* 277), containing 550 stories purporting to be accounts of former lives of the Buddha. For English transl. see *A.P.C.*

Jhāna (P). **Dhyāna** (Sk.). A state of serene contemplation attained by meditation. Dhyāna is one of the six Paramitas or Perfections. Eight states of Jhāna are recognized, but only in the highest is utter elimination of idea of "self" attained, and the complete union with Reality (*Samādhi*) experienced. These mystic states are not an end in themselves but only means to attainment of *Jhānavi-mokkha*, i.e. emancipation through *Jhāna*. (v. *Samādhi.*)

Kāma (Sk.). Desire of the senses, especially sexual desire. Kāma is one of the four *āsavas* or mental defilements), and is the first of the six factors of existence the elimination of which is essential for liberation from rebirth. The *kāmalokas* are the worlds of sense desire. (*Kāma* must not be confused with *kamma*, the Pali version of Karma).

Karma (Sk.) **Kamma** (P). Root meaning "action"; derived meaning "action and the appropriate result of action"; the law of cause and effect. As applied to the moral sphere it is the Law of Ethical Causation, through the operation of which a man "reaps what he sows", builds his character, makes his destiny, and works out his salvation.

Klesa (Sk.). Defilement. Moral depravity or inclination to vice, the elimination of which as *rāga, dosa, moha*, is essential to progress on the Path.

Life. The Buddhist takes life as it is, neither postulating its beginning nor conceiving its end. It has two aspects: relative, as existence, a state of becoming; and absolute, as Being (or Be-ness), the fount or source of becoming.

ASOKA'S IS TRUE VOICE OF INDIA

SOME people imagine that the idea of peaceful co-existence is a new idea which was put out recently to the world. So far as we are concerned in India, that is a logical product of our thinking, not of today, not even in the past generation. It is not I who put it forward—it does not matter who is the Prime Minister of India. It is the inevitable policy for India to follow, and if India follows any other policy, it will bring destruction and disruption.

It was Emperor Asoka 2,300 years ago who inscribed on pillars and rocks this idea of co-existence. In the middle of a victorious war Asoka strongly felt that war was bad and brought suffering to innumerable people. He then declared that in future he would fight only the war of righteousness. Asoka told the people that if they respected other people's opinions and faiths then others would respect theirs. Now, is that not a perfect way of putting and saying what toleration can do?

Nobody asks anyone to abandon his own opinion or faith, but everyone should respect the other's opinion.

I venture to say that this voice of Asoka is the true voice of India speaking through the ages, the voice which gives strength to India. Even though India fell many a time this extraordinary something of the spirit kept her going. If we of the present generation forget that voice represented in our generation by Mahatma Gandhi, if we forget that voice for some mere practical advantage and go some other way, then that day will be an evil day for India.

I hope that ultimately other countries also would appreciate this policy because it needs no compulsion of any country. Every country would go its own way and yet exercise its friendly influence on others by processes of friendly approaches.

I have tried to put to you the reasons behind the basic urges of our policy because some people think that it is something which is produced out of a hat. That is not so.

Jawaharlal Nehru

Magga (P). **Mārga** (Sk.). A path or way. Generally used to describe the aryan or noble Middle Way (q.v.), or the Noble Eightfold Path (q.v.)

Mahāyāna. The School of the Great Vehicle (of salvation), also called the Northern School as it embraces Tibet, Mongolia, China, Korea and Japan. Cp. *Theravāda.* The Mahayana gradually developed from the primitive teaching, and no sharp line of demarcation has ever existed: the doctrines of the Maha-sanghika School contain all the basic elements of the developed Mahayana.

Meditation. Meditation plays an important part in Bsm., being the surest way to mind-control and purification. Right Mindfulness, the sixth step on the eightfold Path, implies constant control of the thoughts; the consequent Right Concentration, complete control of all the mental processes, results in *Samādhi*, the attainment of spiritual insight and, tranquillity. These are the dhyanic states of super-consciousness (v. *Jhāna*).

Middle Way, The. The *Majjhima Patipadā* or Middle Way described by the Buddha in his Sutra, "Setting in motion the Wheel of the Law" in the Deer Park near Benares (now Sarnath). It is the Noble Eightfold Path (q.v.) which, by avoiding the extremes of sensual indulgence and self-mortification, leads to Enlightenment. (v. *Dhammacakkappavattana Sutta* in *Sacred Books of the East*, vol. XI).

Muditā (P). Joy in the happiness of others. The third of the four *Brahma-vihāras.*

Nidānas (P). The Twelve Nidanas are links in the chain of karmic causation, the Buddhist method of demonstrating the reign of law in the psycho-physical realms of existence. The word *nidāna* means a link or fetter, and is used to describe the processes by which a being comes into existence, and which bind him to the Wheel of Life. Being a "Wheel", there is no actual starting-point but as Ignorance is the primary root of existence, and because its complete removal is essential for escape from rebirth, it is usually placed first.

Nirvāna (Sk.). **Nibbāna** (P). The supreme Goal of Buddhist endeavour; release from the limitations of existence. The word is derived from a root meaning extinguished through lack of fuel, and since rebirth is the result of desire (*tanhā*), freedom from rebirth is attained by the extinguishing of all such desire. Nirvana is, therefore, a state attainable in this life by right aspiration, purity of life, and the elimination of egoism. One who has attained to this state is called a saint or *Arhat* (q.v.) and at the death of his physical body attains complete or final *Nirvāna* (*parinibbāna*) in which all attributes relating to phenomenal existence cease. This is cessation of existence, as we know existence; the attainment of Being (as distinct from becoming); union with Ultimate Reality. The Buddha speaks of it as "an unborn, unoriginated, uncreated, unformed", contrasting it with the born, originated, created and formed phenomenal world.

Noble Eightfold Path. The Bst. scheme of moral and intellectual self-development leading to Enlightenment. The eight constituent parts are; (1) *Sammā Ditthi*, Right Views; (2) *Sammā Sankappo*, Right Mental Attitude or Motive; (3) *Sammā Vācā*, Right Speech; (4) *Sammā Kammanto*, Right Action; (5) *Sammā Ajjva*, Right Pursuits, including means of Livelihood and employment of Leisure; (6) *Sammā Vāyāmo*, Right Mindfulness; (7) *Sammā Sati*, Right Concentration of Mind; (8) *Sammā Samādhi*, Right Ecstasy, or Spiritual Contemplation of Reality. (v. *Sammā*).

(*From a Student's Buddhist Manual.*)

[To be continued in the next issue]

WORST OF MADNESS IS A SAINT RUN MAD

By SOMA THERA, VAJIRARAMA

ACTIONS that do not bring into being, or increase, confidence are possible only to those who do not appreciate their importance for the practice of the way of purity and the spreading of the Buddha's message in the world. Such people have no idea of things conducive to noble deeds, to deeds productive of happiness for themselves and for others. "He who does not respect confidence," says a discerning writer, "will never find happiness in his path. The belief in virtue vanishes from his heart; the source of nobler actions becomes extinct in him."

Among things inspiring confidence, found in the dhamma are profound knowledge, good behaviour, pleasant speech, and wanting little. Wherever these thrive the Buddha's teaching or any other close to it in spirit should prosper. But together these qualities are compatible only with the compassionate outlook, the outlook of one who does not need blinkers, is able to see with composure far and wide, transcending the barriers of race, caste, class, country, and colour, and is devoted to wisdom and virtue, with which harmlessness and peace are closely connected.

We cannot see any teaching of life now in the world where the compassionate outlook is so completed as in the Dhamma, This is because the path of the Buddha, unlike the paths of other teachers, brings about the highest calm and equanimity, the basis for clear cognition. Genuine Buddhists, those who practice the dhamma, are always aiming at seeing things as they are, free from emotion, free from false imaginings, and free from bias. For such unbiassed vision immoderate zeal is poisonous. "Violent zeal" says Swift, "even for truth has a hundred to one odds to be either petulancy, ambition, or pride."

There is now among us zeal for various things including virtue and the higher practices of the path. Much of it is "zeal without knowledge" and is "like fire without a grate to contain it; like a sword without a hilt to wield it by; like a high-bred horse without a bridle to guide him." Such zeal "speaks without thinking, acts without planning," and "seeks to accomplish a good end without the adoption of becoming means."

Referring to the zeal of bigots Alexander Pope wrote:

"For virtue's self may too much zeal be bad,
The worst of madness is a saint run mad."

Just now there are many "saints," who are mad about their having found short cuts to nibbana hitherto unknown, and about their guides. At such a time as this it is good to remind all that profound knowledge is the way to truth, and above all to highest truth, extinction, nibbana, which is the product of the clear consciousness of lucid calm thought (samatha) and the penetrative all-comprehensive vision of things as they are (vipassana). Also it is necessary to state here that those who wish to gain profound knowledge, which is indispensable for realisation, and is a means to the avoidance of excitement due to immediate enthusiasm, should come to know the Buddha through study of his teaching at first hand and not through interpreters; then there will pass into the aspirants for enlightenment moderation, calm, and placidity, which are prerequisites for grasping the essence of the Sublime Doctrine of Liberation from Ill.

Those who have to a considerable extent understood the Buddha's way might be in sympathy with Montaigne when he says "I like men who are temperate and moderate in everything. An excessive zeal for that which is good, though it may not be offensive to me, at all events raises my wonder, and leaves me in a difficulty how I should call it."

No amount of rights and ceremonies, penances, sacrificial offerings to a supposed supernatural power, or bathing and washing of the body in so-called Holy Streams such as the Ganges, can according to the Dhamma, produce mental purity: Only purity of thought makes one pure inwardly, and pure thought is clear thinking that is capable of destroying the roots of evil (akusala mulani) in the thinker's mind. Essentially then the practice of the Dhamma is for the abolition, extermination, or extinction of lust, hate, and delusion.

These roots are subterranean defilements of the world of mind; they are in every worldling always. They rise to consciousness as secondary defilements (Upakkilesa) through feelings, perceptions, ideas, and cognitions, clearly or unclearly. The controlling and the elimination of roots of evil constitute the core of right practice of both laymen and monks; to the extent to which a man succeeds in disabling delusion effectively and thereby lust and hate, he is, whether he calls himself a Buddhist or not, a follower of the Dhamma. Still no one who is a follower of the Master in secret or openly can help showing himself, by his actions, to be kind, compassionate, free from envy, jealousy, fear and anxiety, and equable in all circumstances; and it is when a man acts in the noble way indicated above that he is pure mentally in truth. To come to that pitch of perfection hard work is necessary, that is to say, intense study of the Dhamma, and profound thought on it.

The Buddha said: "I shall teach you purity and the road to purity. What is purity? The destruction of lust, hate and delusion. What is the road to purity? Tranquillity (Samatha) is called the road to purity." Again he said, "I shall teach you purity and the road to purity. What is purity? The destruction of lust, hate and delusion. What is the road to purity? Insight (Vipassana) is called the road to purity." Having pointed out these two aspects of mental development (Bhavana), the Master exhorted his disciples thus: "I have taught you purity and the road to purity. What a benevolent compassionate teacher should, out of compassion, do for his disciples, I have done for you. There are these roots of trees: there are these vacant dwelling places. Give yourselves to thought. Be not negligent; lay up no cause for remorse. This is our advice to you." What clarifies the mind, makes it free of the defilements of lust and hate, and brings about the basic conditions for insight into the nature of delusion, is the product of calm concentrative thought (Jhana); this kind of thought belongs to the texture of tranquility (Samatha), with which alone it is possible to bring friendliness, compassion, sym-

pathetic joy, and equanimity, to completion, to experience the happiness of living in those four lofty states of mind called the Abodes of Excellence (Brahmavihara), A person who has reached this noble way of living is most favourably equipped for entry into the domain of wisdom, insight, knowledge, that can penetrate into the depths of mind and free it from the shackles of ignorance, the last and the most powerful of the roots of evil.

Besides calm concentrative thought (Jhana) and insight (Vipassana), which actually is something based on calm concentrative thought, there is nothing that can lead one to the happiness of Nibbana ; and there is no way of evading the cultivation of either of these aspects of clear thought, which constitute mental development (Bhavana). Everyone has to master these two activities of wise practice in order to understand the nature of delusion and to reach the realm of perfect understanding : therefore Nibbana is inaccessible to the uninstructed, the untaught, the unmannered (since manners form part of sila, virtue, the ground of freedom from remorse, repentance, and regret, which incapacitate the mind and make it unfit for Jhana and Vipassana), and the undisciplined of spirit.

If (Nibbana) is capable of being experienced by the learned, in the best sense of the word, but never by the hoipolloi (bahu jana). The Buddha has said " Dissilo hi Bahujjano " (Truly, the rabble, the mob is ill-mannered). Therefore, the false idea that the Buddha's teaching is not for the wise only but for all, propagated by the shallow, should be countered, by the Buddha's own words: " This teaching is for the wise and not for the foolish," says the Buddha, and if anyone is under the delusion that because he has the vote, he can also reach Nibbana without becoming virtuous and wise, he must be told thus : Who wants to reach Nibbana must have no truck with the crowd ; he must become restrained, placid of behaviour and truly learned in the Buddha's teaching. Then he may succeed in reaching his aim. Realisation (Pativedha) depends on practice (Patipatti) ; but what right and effective practice can we expect from those unversed in the tenets (pariyatti) of the Good Law, vast, profound, and subtle ?

KARMA

KARMA is a philosophical term of paramount importance in Buddhist pivot around which the whole Buddha-Doctrine revolves. It means " Action". It is a dynamic and very lively force which manifests itself in the world of natural phenomena, both in the material and in the immaterial. In the physical sphere, *Karma* manifests itself in the ordered cyclic change of natural phenomena, such as of sun—and world systems coming into being and going out of being, orderly and governed, not dependent on undiscriminate bursting and collisions or the vicissitude of chance happenings. There is no process in nature, great or small, which does not follow the cycle of events, construction, destruction, integration, reintegration, forever altering in conformity with the law of *Karma*, the law of cause and effect, each event constituting a cause which will have its corresponding effect.

In the immaterial sphere the dynamic force of *Karma*, which is essentially a moral one, manifests itself in the form of thoughts, words and deeds, of good and bad-will actions which will have good or bad effects upon the doer after the action has been performed.

Karma, furthermore is the Driving Force by which all sentient beings are brought into existence according to their deeds committed in previous lives. *Karma* is a life-generative force. According to the law of *Karma* every being is necessarily reborn after death in this or in another world. What that world will be, and his state therein, depends on his individual *Karma* or actions in previous lives and in the present one.

Karma is thus the immediate cause of our birth and determines not only our present life but all our future existences—and its cause is Volition (the will to live, to see, to hear etc. . . .). " Having willed one acts by body, speech and mind," says the Buddha.

Since Volition is the main function of the Mind, the mind becomes the creator of *Karma* and of man himself. Man is his own Maker. He is entirely responsible for his own destiny, his weal and woe. He is his own master. By his own free will he can do good or wholesome deeds which will result in happiness and peace and general well-being and in better circumstances in this very life and in future lives. Bad or unwholesome actions will result in bad effects upon his immediate future. " Owners of their works, oh Brahmins, are beings, heirs of their works, children of their works. Works discriminate beings according to their depravity and excellence," said the Buddha.

Karma is inseparably bound up with the " Circle of Rebirth " (*Saṃsāra*), the " merry-go-round of life". *Karma* governs the whole universe and exercises its influence over the world of sentient beings and over all natural phenomena, material or immaterial. But *Karma* has no power over the sphere of *Nirvāna* ; the Ultimate Reality ; because the force of *Karma* must be destroyed first before one can attain to *Nirvāna*. *Karma*, like Ignorance (*Avijjā*) cannot cause rebirth nor any further suffering of those who have freed themselves from the Three Defilements (*Āsava*), the Defilement of Ignorance, Desire and Craving for Existence. *Nirvāna* is the " uncreated, the causeless, the deathless" the Ultimate Reality, and is beyond all natural laws.

The only way to escape from the Circle of Rebirth and to end all suffering for ever, is to destroy *Karma* by conquering human passion, greed, delusion and ill-will ; and by overcoming belief in personality, doubt, faith in the efficacy of rites, sexual desire and hatred. By practising self restraint and self-control ; by exercising loving-kindness, goodwill and tolerance, man can overcome human passion and attain to Supreme Wisdom, in the light of which all his spiritual problems, his doubts and fears will solve themselves and disappear as he gradually emerges from the darkness of ignorance into the light of the Buddha-Dhamma.

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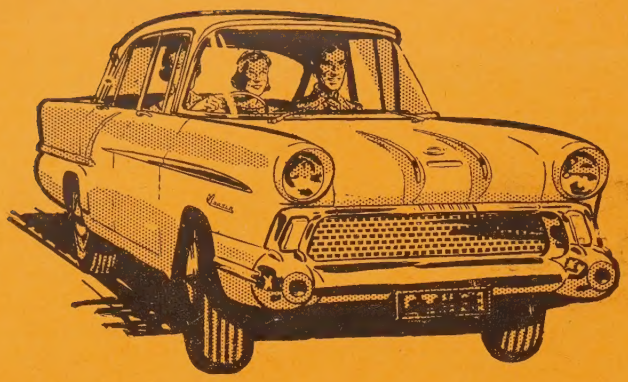

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